THE BRETHREN'S EVANGELIST
A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, . . . Editor.

ASHLAND, O., APRIL 26, 1884.

SPECIAL DIRECTIONS FOR
Ordering the Brethren's Evangelist and Books, and Sending Money:

In all cases write the name of each subscriber, post-office, county and State plainly.

Also, post-office, county, State and name of the writer of the letter.

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If anything is written for the editor, or for publication, it must be on a separate sheet of paper from that on which the names of subscribers, or orders for books, are written.

The money should accompany all orders for books or papers.

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The subscription of the BRETHREN'S EVANGELIST is $2.00 a year, in advance.

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H. R. HOLSINGER & CO.,
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Persons receiving this paper, either by single copy or for a year, are informed that it is done at the suggestion and expense of some friend, and that it will not be sent beyond the time ordered. Single copies are sent with a view of soliciting subscriptions, and all are invited, but none will be inveigled. We aim to do a straight and honorable business. If you like our paper you will take it; if you do not like it, that is the end of it.

THE BALANCE OF THE YEAR FOR $1 50.

In order to help our agents along in getting subscribers, we have concluded to offer the balance of the year for $1.50. That is, from the time the subscription is received. We still have back Nos. from January first, and shall be pleased to furnish new subscribers with the full year for two dollars, or the first six months for $1.00. We will try to accommodate our friends. From this on all should say what they wish, whether back numbers or not. When nothing is said we send back numbers, as a rule.

TEN DOLLAR PLEDGES.

We pledge ourselves to be one of one hundred persons to secure five subscribers each, to the BRETHREN'S EVANGELIST, at two dollars, within sixty days:

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WHO IS TO STAND AT THE HEAD.

We will give a half dozen Cloth Hymnodies to the church which shall have the largest list of subscribers to any one office by the first of June, providing it shall not be under forty.

To the church having the second list in length we will give one fourth dozen cloth Hymnodies, providing it shall not be under thirty subscribers. Persons competing for the first prize cannot take second.

For the third we will give one-fourth dozen (3) board Hymnodies, the list not to be under twenty-four.

Those competing for first or second prizes can not take the third, but transfers may be made at any time up to within fifteen days of the first of June.

The following is a list of the leading postoffices, as they now stand:

Waterloo, Iowa,	33	New Enterprise, Pa.,	26
Johnstown, Pa,	42	Falls City, Neb.,	24
Dayton, Ohio,	29	Huntington, Ind.,	18
Lanark, Ill.,	27	Covington, Ohio,	20
Ashland, Ohio,	22	Morrill, Kansas,	16
Berlin, Pa.,	20	Meyersdale, Pa.,	18

OUR PREMIUM LIST.

To invigorate our agents to greater efforts, and assist them in accomplishing more good, we offer the following premiums:

1. To the carpenter or builder who sends us the largest number of subscribers for the balance of the year, by May 1st, a set of Palliser's Useful Details. Price three dollars. Only carpenters and builders to compete for this prize. It is very valuable to mechanics in the above line. It contains outlines and patterns for everything from a moulding to a roof-stool.

2. To the person sending us the largest number of subscribers for the balance of the year, by May 1st, we will give a copy of all the publications advertized at this office, amounting to $4.34, including one morocco Hymnody.

3. For the second largest number of the same kind, we will give a year's subscription to the *American Agriculturist*.

4. For the third largest number, a morocco Hymnody.

5. For the fourth, a year's subscription to the Chicago Weekly *News*.

Any new subscriber or any old one renewing for the balance of the year, at $1.50, may select any ten cent item from our list, or any two or more making ten cents, in addition to the paper.

OUR CHURCH PRACTICE.

Under this heading we continue our reply to * * * in last week's paper. And in doing so we will consider more particularly that part of the inquiry in which he wishes to have pointed out the differences between the Brethren and the German Baptist branches of the Dunkard fraternity, as he appears to be well acquainted with the latter, as he should be, for we think at least one of his parents belongs to that people.

Perhaps the most practical method of showing up the difference between the parties mentioned is by relating the manner in which they obtained. This course will at once set forth the facts and the causes.

There are certain principles that underlie all reasonable human conduct. One of these is couched in a terse scripture quotation by "Perfect love casteth out fear." And in like manner, perfect liberty will beget perfect liberality, and perfect liberality will cast out all intolerance. The Brethren church started out with no creed but the Bible. They determined to have no ordinances or church practices but those clearly set forth in the Gospel of Christ, and that the commandments of the Gospel should be observed in manner and form as set forth by Christ and the apostles. In this way they set out as a separate organization, and as Christ's peculiar people. The founders of the church having been members of other Christian denominations, they of course held the cardinal views of the Christian religion in common with other professors; and in all probability clung to the prejudices peculiar to the denominations to which they had been attached, so far as they were not contrary to plainly expressed scriptural teaching. Their alliance was based upon a strict obedience to all that the Scriptures required, and freedom from and opposition to all form and ceremony not authorized by divine requirement. Upon this reasonable platform they soon gathered a respectable following. And upon this basis a perfect union has been maintained for one hundred and seventy-five years. We are still united upon what the Gospel teaches, in all the essential elements of Christian union. Elder Landon West, a leading German Baptist minister, in declining a challenge to discuss the differences between us, dated April 7th, 1884, says:

"The difference between the Brethren church, so-called, the German Baptist church, so-called, and the Old Order Brethren, so-called, is not as to what the Bible teaches, or its fitness to meet all emergencies, but the difference as I see it is: Who shall hold the sceptre, the one party or the three? There are those in all these parties who seem to seek that position for themselves and their party, and when it is gained as they think, they then want to hold it, and this precious bubble of honor is the one bone of contention between them. The Bible and its grand and noble qualities are merely side-issues, and for you and me and every other combatant to exercise our forces on what the Bible teaches, is worse than useless, and it is at the same time to leave the main point of difference untouched."

From the above it would appear that the "main point of difference" is upon matters not specified in the Gospel, which is true to a certain extent. It was also entirely true to a certain period in the history of the church.

The motto of the church was, in what the Gospel teaches, unity, upon matters of mere opinion, liberty; and in all things brotherly kindness. Thus they went on serving the Lord, and forebearing one another in love. But gradually the practices of the church in matters not specified in the Gospel, and the methods employed by the church in performing duties enjoined in the Scriptures, were held in such high esteem that they were regarded as even more than a precedent for all others. Such customs and methods were called "The Order of the Church," and with many of the members were held in equal esteem with scripturally ordained duties. And right upon this point the difficulties arose, and upon it they still rest. The order was continually being elevated by a certain class of the membership, until the undue prominence given to it made it nauceous to the other part of the church, and eventually begat open opposition to it. We are reminded of the origin of the American rebellion when contemplating this subject. Slavery might have been sustained much longer had it not become aggressive, and attempted to force itself into free territory. If its friends had rather suffered their privileges to be gradually encroached upon, they might have maintained the institution many years longer, and saved themselves millions of money and thousands of lives. So with the Order. Had its friends manifested more Christian humility, and had they been satisfied with the recognition of its existence, and its toleration in the church, the troubles of the past decade of years might have been delayed for many years, and possibly entirely averted. But they became aggressive, and determined that all should recognize its sway. Not satisfied with permission to keep the Order themselves, they demanded that it should be universally recognized, and given a place with Gospel injunctions. This the more intelligent part of the brotherhood regarded as an encroachment upon their gospel liberty, and a violation of the constitution of the church. The Order was mostly advocated by the Elders, and for this reason it was designated the Traditions of the Elders. It was opposed by the more intelligent part of the church, who nevertheless always occupied the side of the defensive. They had no objection to the Elders and those of their way of thinking keeping the Order; but they denied their right to enforce it upon them. And that is still the position of the Brethren church. And herein consists one of the main differences between the two bodies. The Brethren maintain that we may keep the customs of our fathers, or the usages of the church as far as they do not conflict with the teachings of the Gospel, but we may not enforce such usages upon others; the German Baptists enforced their traditions by expulsion as rigidly as if they were for a violation of the Gospel.

As the opponents to the enforcement of the order had almost exclusive control of the literature of the church, and the advocates of the traditions had charge of the administration, a contest for supremacy arose, and the contention became quite earnest. When the latter class discovered that they were losing their control of the conference to their satisfaction, they withdrew from the Brothhood, and organized themselves into a body of their own, calling themselves the Old German Baptist church, making the traditions of the elders previous to the year 1840, their church constitution. There, however, still remained in the church a strong conservative element. Many of the Elders who were in full sympathy with the tradition movement, for some reason, which in some instances can scarcely be accounted for, did not unite with the Old Order party. In some cases it can be accounted for from local surroundings and personal likes and dislikes. This remaining conservative element now became more aggressive than formerly, and began to concentrate its strength and organize its forces, continuing to grow more bitter and intolerant toward the progressive element, by which title the anti-tradition party was known. When they had learned their strength they at once set about to coerce the progressives into a submission to the order. Failing in this, they also determined to withdraw themselves from the fast element as they chose to call the progressives. This they did in 1882, by an act of the conference held at Arnold's Grove, Indiana. They took for their constitution the Minutes of Annual Meeting, which they declared to be mandatory, and made the rule of all the churches, and leaving the Progressives in possession of the original platform: the *Gospel alone*; and the first name of the church: The Brethren; and they have carefully retained these and all the principles and Gospel practices of the early church.

We offer the following particulars in which the three branches of what is called the Dunkard church, are alike in their practice:

1. All practice trine, or triune, immersion of repentant believers only, for the remission of sins, and all use the forward action in baptism. See Matth. 28: 19; Acts 2: 38.

2. All practice the laying on of hands. Hebrews 6: 1, 2; Acts 8: 12—17; 19: 1—7.

3. All observe the Lord's Supper by a full meal and the emblems of the body and blood of Christ. 1 Cor. 11: 18—34; Matt. 26: 20—28; Mark 14: 17—24; Luke 22: 14—20; John 13. It is always observed in the evening.

4. All obey the commandment of Jesus in washing feet. See John 13: 1—17.

5. All use the Christian salutation as enjoined by the Apostles. 1 Peter 5: 1—14; Romans 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26.

6. All keep the injunction of annointing the sick with oil in the name of the Lord. James 5: 14, 15; Mark 6: 13.

7. All advocate peace principles, and are anti-war, are opposed to going to law, to sworn secretism, to taking oaths of all kind, and to extravagance in dress and other manners of life.

In our next we will endeavor to set forth the items in which they differ, with the reasons for each.

DOING SOMETHING FOR JESUS.

In every church there are two classes—the positive and the passive; or the progressive and the do-nothings. The aggressive, positive worker is worth fifty easy-talking, don't-care members, for any forward movement. If there is anything positive in you, show it, not in opposing Christian work but in doing it. Get where it is easy to work hard. A fish cannot travel on dry land, but it is easy for it to swim in its own element. Grace is the Christian's element. A man carrying a bucket of water on his head soon wearies of his burden; but that same man when he dives into the sea, has a thousand buckets on his head without perceiving their weight, indeed, he is refreshed by them because he is in his element, and it entirely surrounds him. Christain duties are very irksome to men who are not in harmony with God. But when once these men are cast into the element of grace they perform laborious work with ease, pleasure and profit. Jesus says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

QUERIES AND ANSWERS.

Please explain James 2: 19.

JOHN A. RIDDLE.

"Thou believest that there is one God; thou dost well: the devils also believe and tremble." That is very plain. There are some people who claim they believe in God, and that is the sum and substance of their religion. They have no works to back it up. The next verse gives the true value of such faith. James shows such a one that in the faith he boasts of in one God he is no better off than the devils; nor indeed is his boasted faith as creditable as theirs—for their conviction leads them to tremble while his produces no fruit at all. We hardly know what you want explained in the above verse. If you want our opinion of a lazy, do-nothing faith, James answers the question better than we can. This kind of a faith, which consists merely of a little talk, and has and is still disgracing the Christian profession, reminds us of a young man who continually asserts that he would like to be a carpenter and blacksmith, and believes it would be a good thing, but he is too lazy and unconcerned to learn the trade. This shows that his indifference is greater than his desire and shows his belief does not benefit him any. That is the way with some of these all-faith-and-no-works Christians.

Was Joshua justified in the strategy and hypocrisy resorted to in taking the city of Ai, as recorded in Joshua, 8th chapter? We have heard of generals professing christianity resorting to deception to gain a victory over the enemy. Will you please reconcile such a course with the principles of truth?

J. F.

From the reading of the chapter it would appear that Joshua acted under the immediate direction of the Lord himself. That fact must not be lost sight of. We cannot attempt to criticise or account for the Lord's actions. The people of Ai were the enemies of the Lord, and Joshua was commanded to destroy them. We cannot see any hypocrisy in this action. Joshua was merely doing that which was then common in the art of war. We cannot now discuss the question why the Lord commanded the Israelites to take the land of Canaan with the sword. You must not forget that the Law is a schoolmaster to bring us to the teachings of the Gospel. The age in which Joshua lived was in a semi-barbarous state. The Lord permitted and tolerated many things in those dark days, which under the greater light of the Gospel were prohibited.

As far as what the generals of to-day are doing—their mode of blood-shed and warfare, the fact that they are professing Christians does not justify their actions. War is emphatically forbidden by the Gospel, and therefore everything connected with it is wrong. Butchering our fellow creatures is not a part of the Christian work.

Now the case you refer to and a willful, sinful deception is quite different. There are instances in which we may conceal our purposes, (and that was all Joshua did) and still not be guilty of sinful deception. We have other instances of concealment of purpose. For instance, in Mark 6: 48, we are told that Jesus, in walking on the sea, "would have passed by." There was evidently a reason for concealing his purpose. Perhaps he wished to attract their attention while he was yet at a distance, and soothe their fears before he came too near, and thus avoid an overpowering fright, by coming suddenly upon them. In Luke 24: 28 we read that "he made as though he would go farther." This was evidently to give them an opportunity to invite him to tarry. He had concealed himself from them all the way from Emmaus. But this was far removed from hypocrisy or wicked attempt to deceive them to their injury. It was simply a withholding of the truth until the proper time came to make it known. There are times when the interests of truth are better served by silence than by speech. Whether it is ever allowable to tell or act a lie, even to save a life, as Rahab did for instance, we will not now discuss. We know that this ground has been taken by some teachers of morals,—but we are afraid to endorse it.

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 1 John 5: 6. Please explain.

D. M.

Jesus entered on his earthly ministry through water—that is by baptism. He entered on his heavenly ministry as the abiding Priest and Mediator of the human family, through blood,—that is by crucifixion, and he was declared to be the Son of God with power, according to the spirit of holiness, by his resurrection from the dead." Rom. 1: 4. In both cases the Spirit bore witness to his divinity.

Is there any foundation or evidence for fore-ordination or predestination in the Gospel?

A BRETHREN.

Certainly. All those who believe on the Lord